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ABSTRACT

In this manual activities centering around ethnic holidays are provided for use by elementary school teachers within a normal classroom setting. Introductory activities are designed to increase students' awareness of the seasonal nature of celebrations. In addition, the relationship is demonstrated between the values of a people and the content, form and meanings of their holiday celebrations. Specific activities are presented in the seasonal order in which they occur. Each celebration activity outlined is accompanied by a stated objective, background explanation of the celebration, and a list of materials necessary to carrying out the activity. A number of general projects and some games of different ethnic origin are also included. Among the ethnic groups represented in the activities suggested in this manual are Poles, Germans, Chicanos, Slavs, Italians, Greeks, Chinese, and black Americans. (GC)

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Inter-Ethnic Celebration

a curriculum and resource manual

for elementary school teachers

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in Education

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As the various deadlines descended upon us, the support staff put in extraordinary hours to prepare this manuscript for printing. Beverley

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Although this booklet represents the contributions of many people, I assume total responsibility for the contents of this book.

August, 1975
UICC

William Wei
Editor

INTRODUCTION

The Inter-Ethnic Celebrations Manual has been developed to provide elementary classroom teachers with a variety of activities and background information which can be utilized within a normal classroom setting. These activities have been constructed to increase the students' awareness of ethnic celebrations and holidays. The teacher may choose to implement this manual as one total unit to be incorporated into the previously established curriculum or as a compliment to the activities normally provided. Even though this manual is primarily concerned with the ethnic groups associated with the Inter-Ethnic Project, references have been made to other groups whenever possible. The teacher is encouraged to relate these activities to his/her own experiences and to the experiences of the students in the classroom.

The teacher is cautioned, however, that because many ethnic celebrations are religiously based, some of the activities described herein are to be used with proper planning, based upon the age group and degree of maturity of the students.

Conceptual Objectives of Inter-Ethnic Celebrations Manual

I. Celebrations are often seasonal and regional in character.

II. As the values of a people change, so do the content, form and meanings of their celebrations.

III. Certain celebrations are a vehicle for ethnic identity and fellowship.

IV. All people observe certain days or events with ceremonies of respect and/or rejoicing.

The conceptual objectives of this unit have been incorporated into the general categories listed below:

1. Introduction
2. Autumn Celebrations
3. Winter Celebrations
4. Spring and Summer Celebrations
5. Culmination

More specific objectives are found within each category.

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INTER-ETHNIC CELEBRATIONS

CALENDAR

October 31	Halloween (America)
October 31	Forefather's Eve (Poland)
November 1	All Saints' Day (Poland)
November 1	Memorial Day (Germany)
November, fourth Thursday	Thanksgiving (America)
November 21	Slava (Serbian)
December 6	Nicholas, Bishop of Myra in Lycia (Greek Orthodox Holy Day)
December 16 - 25	Christmas (Chicano)
December 24	Epiphany Eve (Italian Christmas)
December 25	Oplatek (Polish Christmas ritual)
December 25	Christmas (America)
December 25	Christmas (Germany)
December 25	Christmas (Greece)
December 26 - January 1	Kwanzaa (Black American Christmas)
January 1	New Year's Day (America)
January 1	St. Basil of Caesaria (Greek New Year)
January 6	Christmas Eve (Serbian)
January 6	Epiphany Day (Greece; Christ baptized)
January 30	The Three Hierarchs (Celebration of Greek Letters and Learning)
January 15	Dr. Martin Luther King, Jr.'s Birthday (America)
February	Afro-American History Week (America)
February	Brotherhood Week (Emphasizes the importance of brotherhood; American holiday)
March or April	Easter Sunday (American)

March 25	Independence Day (Greece) The Evangelismo (Greek Orthodox Holy Day)
April 23	St. George (Greek Orthodox Holy Day)
May 1	Day of Work (Germany)
May 3	Constitution Day (Polish)
July 4	Independence Day (America)
August 15	The Repose of the Mother of God (Greek Orthodox Holy Day)
August, second Saturday	Bud Billiken Day (America: specifically a Chicago celebration for the black community)

INTRODUCTORY ACTIVITIES

The following objectives and activities provide an introduction to the Inter-Ethnic Celebration Unit.

I. CONCEPTUAL OBJECTIVE: Celebrations are often seasonal and regional in character.

A. Countries and Seasons

Specific Objective: To teach the student about the relationships between celebrations and the seasons in which they fall.

1. Activity: Countries and Seasons

B. Seasons and Celebrations

Specific Objective: To acquaint students with colors, clothes, and activities associated with holidays.

1. Activity: Seasons and Celebrations

C. Seasons and Colors

Specific Objective: To acquaint students with the many holidays celebrated each year and when they occur.

1. Activity: Seasons and Colors

II. CONCEPTUAL OBJECTIVE: As the values of a people change, so do the content, form and meanings of the celebration.

A. Generations

Specific Objective: To show how perceptions of holidays change from generation to generation.

1. Activity: Generations - Part I
Generations - Part II

Countries and Seasons

Recommended Grade Levels: 1-4

Materials required: several books which depict holidays in other countries, for example: Halloween, Christmas, Columbus Day, Easter

Grouping: Small groups (4 - 5 students) or pairs.

Below are directions for one game (of many possible games) that students can collectively create as a learning activity.

Step 1 - Students are provided with four $8\frac{1}{2}$"x11" blank sheets of paper. First sheet will be for tracing the outline of a country. (Use a standard wall map or atlas.) Second sheet will be for drawing the native costume of the people in that country. Third sheet is used for describing the holiday being celebrated in that country. Fourth sheet is used to draw a symbol of the season in which the holiday takes place (for example, Christmas in the Tropics would require a symbol of warm weather rather than a symbol of cold weather).

If small groups are used, the children might prepare one sheet each.

Step 2 - Students share their work with each other, and a group leader or individual student explains the relationship between the four pictures.

Seasons and Celebrations

Recommended Grade Levels: 1-4

Materials required: magazines, scissors

Below are the beginning dates for the four seasons of the year in the northern hemisphere:

Spring (Vernal Equinox)	- March 22
Summer (Summer Solstice)	- June 22
Autumn (Autumnal Equinox)	- September 22
Winter (Winter Solstice)	- December 22

Step 1 - Divide the students into four groups and instruct them to locate pictures which illustrate the four seasons from the magazines.

Group 1 looks for spring pictures; Group 2 looks for Summer pictures: Group 3 looks for Autumn pictures; Group 4 looks for Winter pictures.

Encourage students to use a variety of categories such as food, weather, clothing.

Step 2 - Each group presents pictures to the remainder of the class and explains the relationship of the picture to the season.

Step 3 - Teacher lists various holidays of the year on the board, for example: Christmas, Halloween, St. Patrick's Day, Columbus Day, Arbor Day, St. Valentine's Day, etc., and asks students to tell which holiday is in each season.

Step 4 - In order for the teacher to assist the students in focusing upon the relationship between the holiday and the season in which it takes place, the teacher should ask questions such as the following:

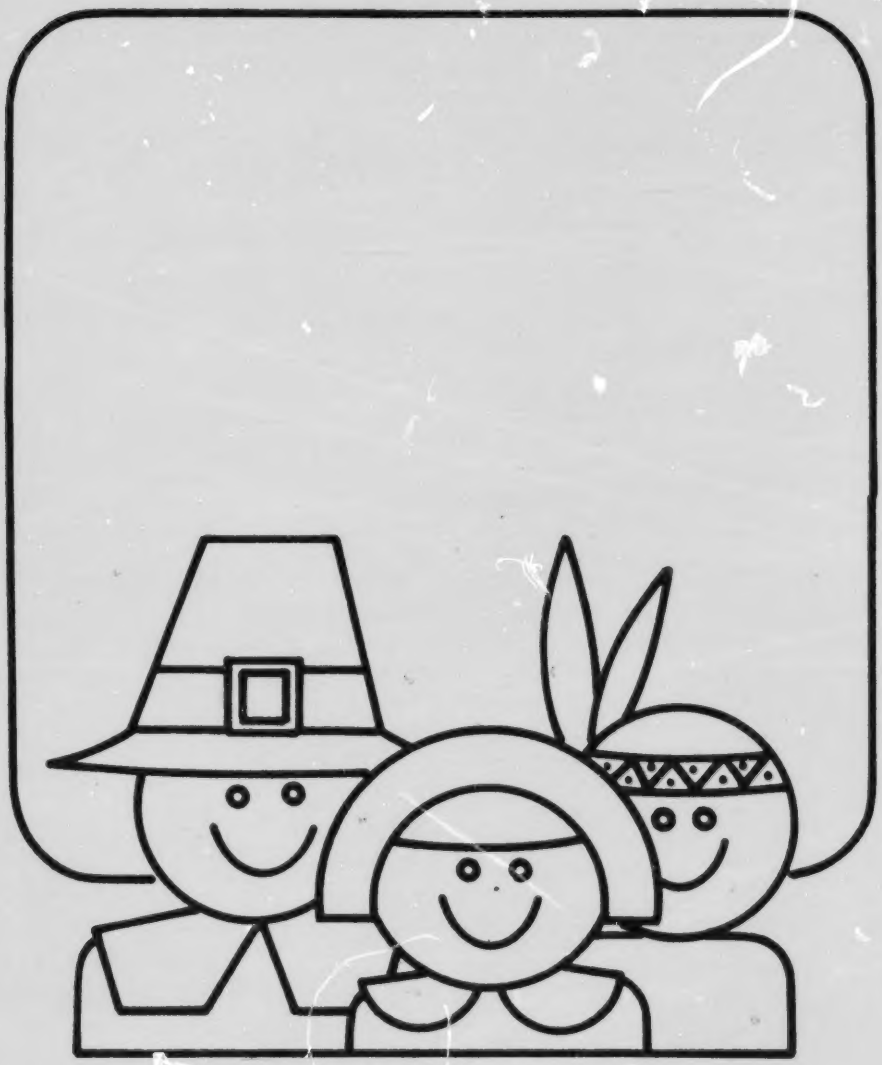
A. What kind of weather is usual during this holiday?

B. Does it get dark early or late on that holiday?

C. What kind of food is eaten during the holiday?

D. Why is this holiday celebrated during a particular season? (For example, Thanksgiving is a post-harvest celebration.)

E. Are some of these holidays celebrated by some groups and not by others? (Hanukkah is not celebrated by Christians, but by Jewish people; Mardi Gras is a southern regional holiday.)



Seasons and Colors

Recommended Grade Levels: 1-4

Materials required: construction paper in a variety of colors (12"x18"), magazines, scissors

Step 1 - Have an empty bulletin board and a few sheets of construction paper (12"x18") in a variety of colors. Have a discussion with the children about the colors of the seasons. For example:

a) What colors make you feel warm, hot, cold, cool, etc.?

b) What color do you think about when you think of summer? winter? autumn? spring?

Because many answers are appropriate, let the class decide as a group which color they want to use to represent each season and then place that color of construction paper on the bulletin board. Border the bulletin board with variegated yarn.

You could divide older children into four small groups and assign them a season. As a group they decide what color to use. They should then report to the class their reasons for their choices. The bulletin board could then be divided further with some yarn.

Step 2 - Ask the children to help finish the bulletin board by drawing or cutting out magazine pictures of things they wear for each season, such as bathing suit, shorts, sweater, mittens, coat, raincoat, etc. Let them pin each item in proper section.

Then add things that remind them of the seasons, such as flowers, snowman, umbrella, swimming pool, ice skates, etc.

Add pictures of things that remind us of holidays and add to the proper season, such as heart, turkey, Christmas tree, Halloween items, American flag, etc.

Generations

Recommended Grade Levels: 3-6 (Can be done orally with Grades 1-2)

Materials required: paper, pencil

Part I

Step 1 - In the classroom each student prepares a list which expresses his/her feelings regarding (for example) the holidays listed below. Feelings may be listed in single words or short phrases. If necessary, discuss a few words. such as fun, great, dull, not important, important, gay. Place some words on the board for spelling purposes.

A. Armistice Day

B. St. Patrick's Day

C. St. Valentine's Day

D. Fourth of July

The anonymous lists are then placed in a box.

Step 2 - After mixing up the lists, students pick one and read it to the class. The teacher lists various feelings about holidays on blackboard according to the following categories:

A. Which holiday had commonly shared feelings about it?

B. Which holiday had the most diverse feeling about it?

C. Which holiday had the least responses to it?

Step 3 - Discussion questions

A. Why do you think most of you feel the same about holiday "X"?

B. Why do you think most of you feel so differently about holiday "Y"?

C. Why do you think most of you feel so little about holiday "Z"?

Part II

Step 1 - Class arrives at a consensus where possible. Students go home and ask the oldest members of their family (or older neighbors, if grandfathers and grandmothers are not available) what they feel about these holidays. Students record responses, make a new list, then place then in box again, as in Part I, Step 1.

Step 2 - Mixing the lists up again, students pick out new lists and read then to the class. Teacher once again records them on blackboard in same categories as Step 2.

Step 3 - Discussion is held on any different feelings or perceptions of holidays between generations.

Historical notes on changes in holidays:

A. Armistice Day (Veterans Day): Following World War I, November 11th was designated as Armistice Day in honor of those who died during the war. After World War II, Armistice Day honored those who died in both wars. Then after the Korean War, Congress changed the date and name of the celebration to the fourth Monday of October and "Veterans Day," respectively.

B. St. Patrick's Day: celebrated originally as a religious holiday by the Irish, but in 1845 became a national and regional holiday in the United States.

C. St. Valentine's Day: originally a Roman holiday in which young males and females celebrated "The Feast of Lupercal," a kind of mating holiday. Names were picked from a box to pair off couples. This holiday, under the name "Lupercal," was celebrated on February 15. In 496 A.D., in attempting to Christianize the holiday, it was called St. Valentine's Day, in honor of St. Valentine, a Christian martyr, and switched to February 14. Still, all the mating and love symbols are retained, and its connection with St. Valentine is at best tenuous and keeps only his name and date of martyrdom.

D. Fourth of July: celebration of the Declaration of Independence by the United States of America from England. Families and friends get together for picnics. There are parades, fireworks and evening firework displays and the American flag is displayed on homes, buildings and in other prominent places.

AUTUMN CELEBRATIONS

I. FALL

CONCEPTUAL OBJECTIVE: All people observe certain days or events with ceremonies of respect and/or rejoicing.

A. Columbus Day

Specific Objective: To show a celebration that emphasizes respect.

1. Reading Material: "Columbus Day"

2. Activities:

a. "Holidays Are More Than A Vacation"

b. "Alphabet Soup"

B. Halloween

Specific Objective: To show a holiday that emphasizes reverence for the past.

1. Reading Material: "Origins of Halloween"

2. Activities:

a. Sharing Halloween Music

b. "Art Projects"

1) Witches

2) Pumpkins

3) Masks

C. The Slava

Specific Objective: To show a holiday that emphasizes respect.

1. Reading Material

a. "Day of the Slava"

b. "The Slava" by Radoje Domanovich

2. Activities:

a. "The Slava" - Mural

b. "Skit on 'The Slava' "

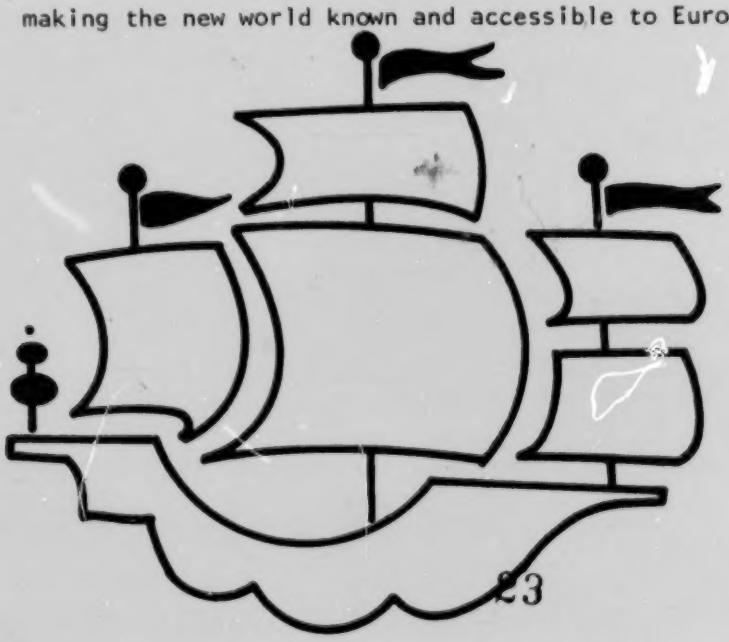
Columbus Day

Christopher Columbus, the famous Italian explorer, was one of the greatest leaders of the fifteenth century. Today, he might be compared to the astronauts who, like Columbus, were first to set foot upon a new land.

He was an expert at map making and the art of sailing. He could read in four different languages. Moreover, he was a man of dignity and integrity. Columbus was an example of the renaissance man.

Columbus' skills in map making and interest in sailing were two important factors which led him to challenge the sea. Columbus believed, as many scholars of his time, that the earth was round, so he had no fear of this journey to America.

Columbus set out to prove that there was land across the sea. With three ships, the Niña, the Pinta, and the Santa Maria, Columbus and his crew of 120 men sailed from Spain to what is now called America. On October 14, 1492, Columbus and his crew landed in San Salvador, thereby making the new world known and accessible to Europeans.



Holidays Are More Than A Vacation

Recommended Grade Levels: 1-4. Students in grades 1 and 2 should be read a story and assisted in developing a skit. Students in grades 3 and 4 could develop skits in small groups and perhaps make a stage from a large box such as a refrigerator box.

Materials required: shoe boxes, popsicle sticks, material scraps.

Step 1 - Have students read story on Christopher Columbus or another famous person they celebrate.

Step 2 - Have students bring in boxes: shoebox or similar size.

Step 3 - Draw opening on bottom, large enough for 2 or 3 puppets.

Step 4 - Cut out opening for stage.

Step 5 - Cut out picture of famous person or draw face on cardboard.

Step 6 - Glue head onto popsicle stick.

Step 7 - Make or paste arms and clothing onto stick.

Step 8 - Have student present individual skit depicting a famous act. (Students may work individually or in groups.)

For example, Columbus talking to King Ferdinand and Queen Isabella, Lincoln's speech at Gettysburg, Washington crossing the Delaware, or cutting a cherry tree.

Alphabet Soup

Recommended Grade Levels: 3-4

Materials required: individual letter squares or alphabet noodles

Step 1 - The teacher provides the students with a word grid and packages of inexpensive alphabet style noodles from the supermarket. If this is not possible, students may cut out prepared squares of letters.

Step 2 - The teacher instructs the students to use the noodles to form possible words on the grid pertaining to the holiday. The holiday is placed at the middle portion of grid. (See example below.)

Step 3 - After forming words with alphabet noodles, glue letters to the page and cover with clear nail lacquer.

		S					
		A					
		I					
C	O	L	U	M	B	U	S
		O			R		H
		R			A		I
		S			V		P
					E		S

Origins of Halloween

Halloween has a varied history throughout the countries of the world. It's the eve of All Hallow --- or Hallowmas or All Saints Day. It is one of the most solemn feasts of certain Christian churches.

In Latin countries, it is a solemn religious occasion when people go to extra church services to pray. The Druids, who lived along the Rhine River of France and Germany, and people who lived in Britain and Ireland, held their Halloween festival on November 1. For them, this day honored Samhan (Sam-Han), Lord of the Dead. To the Druids, this was an eerie, mysterious celebration rather than the festiveness one sees today. In Ireland, Halloween was a time when ghosts walk and the harvest comes to end and winter begins.

Today, in America, however, Halloween is a more jovial holiday with costumes, trick-or-treating, pumpkin carving and dunking for apples -- all being the major activities of the day.

Halloween

Recommended Grade Levels: 1-4

Materials required: recording of Saint-Saens' "Danse Macabre" and/or Moussorgsky's "Night on Bald Mountain."

Step 1 - Teacher plays recording of Saint-Saens' "Danse Macabre" and/or Moussorgsky's "Night on Bald Mountain" after telling the class that these two pieces might describe a certain holiday.

After students have listened, ask the following questions:

A. How did the music make you feel?

B. What did it make you think of?

C. What holiday does the music best describe? Why? (Is it exciting, scary, etc.?)

Step 2 - Ask if they know why we celebrate Halloween and would they like to find out. Older children might be assigned to find the origins of:

The holiday itself
The witches
Jack-o'-Lanterns
Ghosts
Trick-or-treating

Younger children will enjoy having Halloween stories read to them. Some stories you might read are:

1. Moore, Lilian, "Halloween Is For Children," Once Upon a Holiday, New York: Abington Press, 1959. pp. 20-30.

2. Burnett, Bernice, "Halloween," The First Book of Holidays. New York: Franklin Watts, 1955, pp. 38-42.

Halloween-related stories for older children are:

Rip Van Winkle
The Legend of Sleepy Hollow
Peer Gynt

Step 3 - A. If the class of older students has done research on the origins of Halloween, they might arrange a bulletin board display of the items researched along with their findings.

B. Groups of children might want to share what they have discovered by reading their papers to another class and displaying their art projects.

C. The class might want to have a pumpkin, or witch, or mask contest, classifying their art efforts under titles of their own choosing (such as funny, ugly, etc.)

D. Some classes might wish to form a parade and visit another classroom to do a witches and goblins dance to some part of the recording which initiated the lesson.

E. Others might wish to dramatize a story that was read to the class.

F. Tape recordings could be made by individuals or small groups depicting Halloween sounds.

Other Halloween Projects

Witches

Recommended Grade Levels: 1-4

Materials required: black construction paper, scissors, paste, scraps of yarn, colored tissue, construction paper, felt.

1. Black construction paper folded lengthwise and then cut from centerfold at one end to outside corners at the other end to form a triangle. The fold will help the "witch" to stand alone.
2. A strip of black paper can be cut from the scraps and pasted across the point of the triangle to form the hat brim.
3. Scraps of yarn, colored tissue paper, construction paper, felt, etc., should be made available and the children encouraged to use their own imagination to complete their witches.

Pumpkins

Recommended Grade Levels: 1-4

Materials required: paper bag, tempera paint, glue, scraps of yarn, paper, magazines.

1. Stuff a paper bag tightly with newspaper.
2. Twist the bag closed to form the stem and then paint the entire shape with tempera.
3. Eyes and nose may be:
   A. painted on
   B. cut from paper and glued on
   C. made from such scraps as nut shells, pieces of vegetables, yarn, magazines, etc.

Masks

Recommended Grade Levels: 1-4

Materials required: crayon, tempera, felt pen, construction paper.

Simple masks for primary children may be made by cutting eye and nose holes in piece of construction paper. The children can hold the paper up to their own faces to find the proper placement to fit their faces. The edges should be reinforced with tape and earpieces made from pipe cleaners and put through the taped edges. Faces can then be formed around the cutout openings by:

A. coloring with crayon

B. painting with tempera

C. drawing with felt pens

D. cutting construction paper pieces to paste on.

Slightly more difficult masks can be made by the older children by beginning with a paper bag just large enough to fit down over the head. Eyes, etc., can be done in any of the previously suggested ways. The paper bag also allows for imaginative ears and hair since the whole head would be covered.

Day of the Slava (Slava Ceremony)

The home where a Serbian American family lives is considered as sacred as the church in which they worship. A special day -- the day of the Slava (personal family saint)-- is celebrated in the home as well as in the church. The following is a description of the home ceremony:

First the family prepares itself for the Slava Day. They must clean the house,and children help their fathers and mothers. Then they must make sure their Holy Icon, the Vigil Light and the Censer are all clean. On the day of the Slava all are greeted with "Svetna Slava" ("Happy Slava"). The family goes to church for religious services. Some of them remain in church after the services for the special Slava ceremony. Some of them return home and wait for the priest to come to their house for the Slava ceremony.

At home, in the best room, the family prepares a small table facing the Holy Picture, their Icon. On this table are three important things they must always have to celebrate their Slava: a candle, "Kolach," and "Zhito" or "Koljivo." This helps them to think all day about their Patron Saint. When they see how brightly the candle shines before them, it is like seeing the good life of the Saint.

There is special bread, which is called in Serbian, "Kolach." The mothers bake this and the family believes it is a gift to God for everything good they believe He has given them.

There is cooked wheat, which is called "Zhito" or "Koljivo." They

make it on this joyous day to remember all the people in their family who died and whom they loved very much. There is also a glass of wine, a knife, and a list of the first names of each member of the family.

The Cutting of the Kolach

1. The priest arrives and the father lights the candle.
2. The priest censes (burns incense throughout) the house.
3. The priest raises the Kolach "as a gift in the glory and honor of Saint _____."
4. The priest cuts the Kolach on the bottom in the form of a cross and pours wine on it and on the wheat. They turn the Kolach around and sing hymns.
5. The priest and the father break the Kolach and the family kisses it and answers: "I jest i budet." (Something that is and something that will be.)
6. The priest prays for the family. They come and kiss a cross.

The Slava

by

Radoje M. Domanovich

I was returning to my village home by horse from Kragujevac... It was a gloomy day of late autumn... In one moment the horse neighed through his nose, and being frightened, jumped. I hardly remained on my saddle. I looked back, and on the other side of the road on a wooden fence was sitting a lad of about eight or nine years of age, leaning on an oak tree, which was right against the wooden fence. Alongside the wooden fence three little lambs were plucking the remains of bitter grass that they could find. At first glance I didn't recognize him, because of the sack, with which he protected himself from the rain, but as soon as I looked a little closer, I recognized little Mijat. That was the lad's name. Mijat reminded me that I was already at the edge of our village.

'What are you doing here in this rain?" I asked him.

"I'm watching the sheep."

"How many do you have?"

"That's all," he said indifferently and pulled the patched sack further to protect his eyes from the rain.

"Only three," I said.

"Three. We had five, but this summer Mother sold two to pay the taxes."

"Where is that older brother of yours? He's stronger to sit in this rain."

"He took a full bag of wheat to the mill to grind it. We still have some corn flour, but Mother said for tomorrow we should have wheat flour*... Yesterday and some days ago Bato (that's how he called his older brother) was hauling the firewood from the forest to the house for Uncle Paul, who gave him his oxen and the cart to take some wheat to the mill... And Mother is by Uncle Paul, too," he added after a short pause.

"What is she doing there?"

"She is always there helping Uncle Paul's wife, Stamenka. Now she is combing the wool... Mother combs wool the best in the entire parish. Already it's a week that she's been combing wool. But she said today she will get from Uncle Paul a full small barrel of wine... She said our small barrel contains twenty liters... She took it with her this morning, when she left, and will bring it back when she returns home."

"Why does she need wine?"

"For tomorrow!" said the lad with an expression of surprise: how could I ask such a question.

"But what is tomorrow?"

"Don't you know what tomorrow is?" he said with even more surprise.

---

* Corn flour was the symbol of poverty, while wheat flour was the symbol of plenty.

"I don't know."

"Well, tomorrow is our Slava!* Djurdjic**... Don't you know that!"

"Oh, really, why did I ask!" I said as if justifying myself for such a terrible mistake. Little Mijat was content that he defeated me, and satisfied with my justification, he sweetly laughed and added:

"And I was wondering why you didn't remember! I just told you: Mother will get the wine from Uncle Paul... Mother said she would prepare everything nicely... We have even coffee, and sugar and brandy. Mother already prepared everything for tomorrow and guests will visit us, too. Out aunt from Saranovo will come and she will even lunch with us."

The conversation with little Mijat saddened me even more.

"Good-bye, Mijat. Give my regards to your mother and may God grant that you celebrate your Slava in good health and joy," I remarked as I was leaving.

"And you asked me what day is tomorrow," said Mijat, and he again laughed heartily. I drove the horse to a trot.

Not even five minutes had passed since I left Mijat when I met Milena, Mijat's mother.

---

* Slava: family patron saint

** Djurdjic refers to St. George and the November 16th celebration of the Transfer of His Relics from Nicomedia to the city of Lida in Palestine.

On her back was a small barrel so that her head was bent down and she was sliding on the muddy road, left and right.

When she spotted me, she passed over to the side of the road, rested the small barrel on the wooden fence, then carefully took it off her back. As soon as I spotted her, I immediately slowed down my horse and stopped him. Milena came and greeted me.

"Where are you coming from, Milena?"

"From Paul and Stamenka's. I was combing the wool there, and today I left earlier so I could prepare for tomorrow. I got this wine to pour on the Kolach* and to have for the Slava. What can I do?! That's how it was passed down to us from our ancestors and it's well to pass it on to our children."

"Will you have guests?"

"While my late husband, Peter, was alive, they were coming, but now almost no one."

Milena paused, sighed deeply and as if talking to herself, added looking down:

"Even if I invite you, as our custom is, I know you won't come. Your people are going to Miloje. The better and richer people are going over there, and who will come by me, in my need and poverty?

---

* A special bread baked at home by the mother of the family. Kolach is considered "a small gift to God for everything good he has done for us." The priest comes to the home, cuts the Kolach on the bottom in the form of a cross and pours wine on it. The priest and the father of the family break the Kolach, kiss it, and answer: "I jest i budet." ("Something that is and something that will be." - Church Slavonic)

Even the poor don't visit with the poor. So it is: 'enough is one's own misery, let alone someone else's.'"

"But I will come tomorrow for lunch, and thanks for your invitation," I said, touched by her words.

Milena looked at me gratefully, tears shining in her eyes, and chokingly, in a trembling voice she hardly whispered:

"Thanks to you, but I have prepared something. Even though I am poor, I will not be ashamed of it."

It was hard to keep myself from crying. I said good-bye to her and the horse began galloping.

* * *

Seven years ago Milena became a widow with two children: Milan, who then was eight years old, and Mijat, who still was being nursed.

Her husband, Peter, was not rich, but he had just enough not to be in need. His long illness and his medication over a two-year period exhausted him so much materially, that when he died, he left only a small house and a small orchard around the house.

Milena is a rare example of a wife and mother. She tirelessly worked in other homes and earned enough to sustain herself and her children.

The next day I kept my word. The day was the same as the past one. The dark clouds, foggy, drizzling rain mixed with snow beating in the face,

the wind whistling, and the leafless branches hitting against each other on trees. When I entered Milena's yard, a strange sadness overcame me. A few drenched chickens were standing on one leg under the eaves of the house. A bushy dog, wet from the rain, came from somewhere and barked half-heartedly, as if out of sheer duty.

The doors of the house opened and I entered. By the fireplace was a low wooden table where there were wooden plates and a spoon. A tiny three-pronged candle made of beeswax, bound at its base into a solid circle, rested on top of the Kolach. In one bottle was wine, and alongside was a big glass. On three-legged stools around the table the members of the family were sitting, including the "aunt from Saranovo," about whom Mijat was telling me yesterday.

I met Milena at the door, and the rest of them got up when I entered.

Milan and Mijat withdrew to a corner of the room.

Milena, instead of shaking hands with me, approached Milan, took him by his hand and her voice trembled.

"The guest is here, my son, Majcin domacine*..."

Her voice failed. She embraced her son, and tears rolled down her cheeks.

---

* "Majcin domacine" refers to Milena's oldest son, who took the place of his late father as the principal host.

To the teacher:

Radoje Domanovich (1873-1908) was born in the village of Ovciste in Serbia. He was a prominent writer in the epoch of the so-called Romanticists. He was also active in the social and political life of that time. The short story, "The Slava," here printed, treats the strong religious and patriarchal feelings in the Serbian village family. He is better known through his satirical works which brought him fame in Serbian literary circles.

Adapted from the Orthodox School Review, Volume 1, Number 2, October, 1968.
Translated by V. Rev. Peter Bankerovich and Stoja Boljanich

The Slava

Recommended Grade Levels: 1-4

Materials required: colored chalk, tempera, mural paper or chalkboard.

Step 1 - After the teacher has explained the Slava and read the story to the class (see pages 21 & 23) students plan a mural.

Step 2 - Students make a mural based on "Slava."

Step 3 - Entire blackboard is used for mural.

Step 4 - Sections of mural are assigned to groups of students.

Step 5 - Mural may be done in colored chalk. (Mural can also be painted on a long sheet of paper and later hung up.)

Skit on "The Slava"

Recommended Grade Levels: 3-4

Materials required: Whatever the class decides is necessary

Step 1 - After the story "The Slava" has been read, students prepare a skit based on the story as a total class.

A. List roles

B. What characters say

C. What movements are involved

D. Furniture to be used

Step 2 - Suggested questions

A. How can we prepare our classroom for role-playing "The Slava" skit?

B. Which aspects of "The Slava" ceremony show respect?

C. Do you know any other ceremonies that show respect?

Step 3 - Suggested activities:

Assign part of the class to perform other ceremonies of respect, such as:

A. Special wedding anniversary or

B. Raising and lowering American flag or

C. Singing of the National Anthem.

WINTER CELEBRATIONS

II. WINTER

CONCEPTUAL OBJECTIVE: All people observe certain days or events with ceremonies of respect and/or rejoicing.

A. Kwanzaa

Specific Objective: To show a holiday celebration that emphasizes community and rejoicing.

1. Reading Material: "Kwanzaa"

2. Activity: Preparing for a Kwanzaa ceremony

B. New Year's Eve

Specific Objective: To show a holiday celebration that emphasizes rejoicing.

1. Reading Material: "New Year's Eve"

2. Activity: Planning a New Year's Eve Party

C. German Christmas Celebration

Specific Objective: To show a holiday celebration that emphasizes rejoicing and pageantry.

1. Reading Material: "Nuremberg Christmas Market"

2. Activities:

a. Preparing for a Christmas Market

b. German Christmas Cookies

D. Polish Christmas Celebration

1. Reading Material: "The Tradition of the Oplatek"

2. Activity: "Oplatek" - Discussion Guide

E. Mexican Christmas Celebration - The Posada

Specific Objective: To show a holiday celebration that emphasizes respect.

1. Reading Material: "Chicano Christmas: Mexico, the land of Posadas"

F. Mexican Christmas Celebration - The Piñata

Specific Objective: To show a holiday celebration that emphasizes rejoicing and artistic creation.

1. Reading Material: "The Piñata"

2. Activity: Making a piñata

G. Italian Christmas Celebration

Specific Objective: To show a holiday celebration that emphasizes rejoicing.

1. Reading Material: "Epiphany"

H. Serbian Christmas Celebration

Specific Objective: To show a holiday celebration that emphasizes pageantry and religious ceremony.

1. Film for viewing: "Serbian Christmas Celebration"

2. Activity: Serbian Christmas

Kwanzaa

Kwanzaa is a holiday of the fresh fruits. In Africa it was the time of the year when Black people came together to celebrate the harvest of the fruits of the year. It was a time to get together and enjoy each other's company and reenforce each other's beliefs.

There was always a great celebration of rhythm and dancing, feasting and a religious expression to the ancestors.

Kwanzaa has replaced Christmas in many Black American households. It starts on December 26 and lasts until January 1.

There are many symbols used when celebrating Kwanzaa.

1 - Decorations: red, black, green

Red represents the Black struggle and conflict.

Green represents youth and renewed life.

Black symbolizes the faces of Black people and their beauty.

2 - Kinara (Vinara): a candle holder which holds seven candles. The Kinara represents the first stalk of corn from which all other stalks of corn came. The African people felt that this first stalk of corn was like the first Black who developed the values of the African community. The growing of corn symbolizes that there is no end to Black people nor to the perfection they can gain. The central candle stands for Imani (Faith).

3 - Muhindi (Mihindi): the ear of corn.

During the Kwanzaa celebration one ear of corn is used to represent each child. Even if there are no children in the home, one ear of corn is used to show that there is a possibility for children yet to come.

4 - Mshumaa (Mishumaa): the seven candles placed in the candle holder. These are used to represent the idea that the first-born established the African community on seven values. The head of the household lights a candle each day of Kwanzaa to represent one of these principles. The African principles are:

Unity. To work for and keep unity in the family, community, and race.

Self-determination. To define one's own life and speak for one's self.

Collective work and responsibility. To build and maintain the Black community together. To share in one another's problems.

Cooperative economies. To develop Black business and to share in the profits.

Purpose. To work together to develop the Black community. To restore the feeling of greatness in the community.

Creativity. To work toward making the Black community more beautiful and worthwhile.

Faith. To believe in Black people and the rightness and victory of the struggle.

As the head of the household lights each candle during the family

gathering, each principle is explained and discussed.

5 - Mkeka (Mikeka): A straw mat on which the other items are placed. This mat represents the foundation on which the principles rest. It should be spread out either on the floor or on a table.

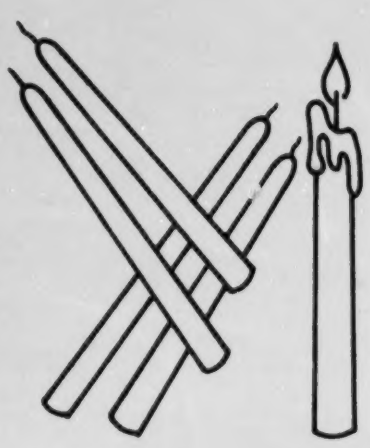
6 - Lawadi: These are presents which are shared on the last day of Kwanzaa. They are mainly for the children. The gifts represent the fruits of the labor of the parents and the rewards earned by the children.

7 - Karamu: A feast for the adults.

To the teacher:

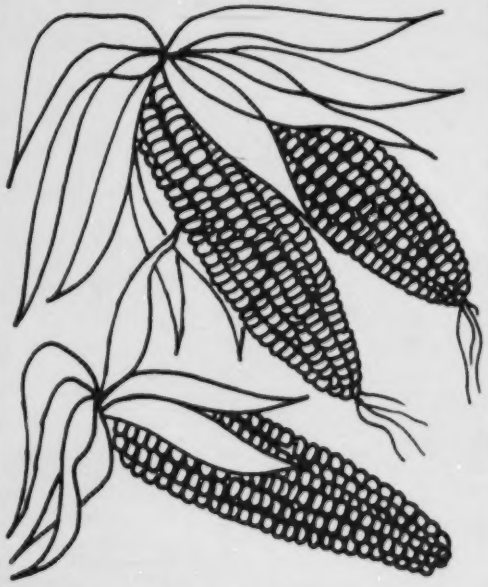
The Kwanzaa holiday was established by Maulana Ron Karenga, the founder and Chairman Emeritus of the U. S. Cultural Organization.

KWANZAA

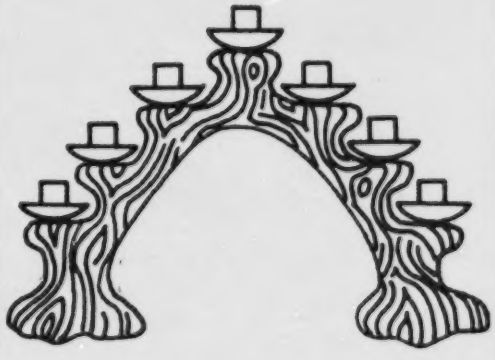


Mshumaa (Mishuma)

Mkeka (Mikeka)



Muhindi (Mihindi)



Kinara (Vinara)

Kwanzaa

Recommended Grade Levels: 1-4

Materials required: strips of 12 x 18 construction paper, a rectangular styrofoam block or box, toilet paper tubes, fruit and nuts.

Step 1 - Read or explain the meaning of Kwanzaa to the entire class (see page 35).

Step 2 - Construct a candle holder by using toilet tissue holders and a rectangular piece of styrofoam or a box.

Step 3 - Construct a mat with strips of construction paper (12 x 18) like weaving a potholder.

Step 4 - Ask each child to bring a piece of fruit or nuts to share on the final day (or provide it yourself). If this is impractical, have children draw and color p ctures of fruit.

Step 5 - Demonstrate the candle-lighting ceremony with the above materials and explanation of principles.

CAUTION: Do not light real candles.

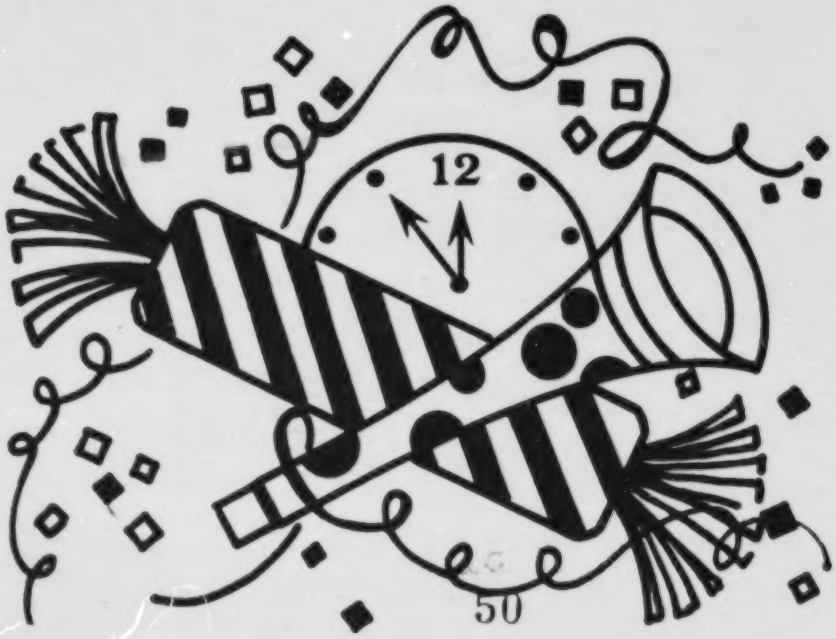
(This demonstration can be in one day or on seven consecutive days.)

New Year's Eve

New Year's Eve is a celebration which occurs December 31 to January 1 to bring in a new year. Adults often plan elaborate New Year's parties with decorations, soundmakers and food. When midnight arrives there is much gaiety. Horns are blown and bits of paper are thrown into the air.

New Year's Day is often a quiet, restful day. Many people take the time to call and visit friends and relatives to wish them a Happy New Year.

For many years Black Americans have traditionally eaten a New Year's Day dinner. This meal is called "Hopping John." It consists of black-eyed peas and rice. This meal is supposed to bring you good luck for the coming year.



Planning A New Year's Eve Party

Recommended Grade Levels: 1-4

Materials required: none

Step 1 - Teacher asks class to plan (but not necessarily hold) a New Year's Eve party at home.

Step 2 - Teacher has students "brainstorm":

a) What kind of food they would have at home.

b) What kind of decorations they would use.

c) What kind of music they would have.

Step 3 - Suggested questions:

a) What is it about students' planned New Year's Eve party at home that shows rejoicing?

b) Compare and contrast this planned celebration with "The Slava."

c) Do you know of any other celebrations that show rejoicing?

d) Do you know of any celebration that shows respect?

Step 4 - Assign part of the class to plan other ceremonies of rejoicing, such as Chinese New Year.

Nuremberg Christmas Market (German Celebration)

The principal reasons for the Nuremberg market's fame are that only things directly connected with Christmas are permitted to be offered for sale, and the entire structure of the festival is based on artistic good taste. As a result, it is attended by visitors from many countries. The main market square is the excellent setting, in view of the famous Schoner Brunnen ("Beautiful Fountain") and the 600-year-old Frauenkirche ("Our Lady's Church").

The festival lasts three weeks, from early December until Christmas, and the mayor and town council take part in the opening ceremonies. The mart is inaugurated by choral singing and trumpet melodies from the church gallery, where a child dressed as the Christ child and two gold-leaf angels pronounce a rhymed invitation to visit Kris Kringle's mart. The ringing of church bells, and singing of Christmas carols, fairylike illuminations, artistic decorations, and some 10,000 children are a part of the spectacle. The entire mart centers on a large Christmas crib in the market square, medieval lanterns, artistic signs, sheds, pavilions, and booths -- all in uniform Christmas style -- and last but not least, the scent of such goodies as fried sausages.

Shortly before Christmas, a candlelight procession of Nuremberg children carrying homemade lanterns moves through the city. Daily round trips by romantically decorated horse-drawn coaches are made. This festival has a history of more than 400 years, and in the sixteenth and seventeenth centuries foreign royalties and their suites came to admire and enjoy this unique event.

German Christmas Market

Recommended Grade Levels: 1-4

Materials required: greenery (holly branches), 4 candles

Step 1 - The committee should assemble an "Advent Wreath" or Christmas Wreath before Christmas. (See below for directions for Advent Wreath.) The committee should explain the significance of this, as well as the celebration generally.

Step 2 - Committee members may assign roles: a mother, a father, friends and cousins. The "head of the family" may give a few words of beneficial advice, some philosophy concerning the approaching holiday. The eldest son is then invited to do the same. Both mother and father invite the friends to join in the festivities. All this should be rehearsed beforehand. All members of the class should be involved in making gifts and bringing gingerbread men, Lebkuchen and Kringel. (See directions on page for recipes for gingerbread men, Lebkuchen and Kringel.)

Students may exchange handmade gifts. The Christmas cakes and gingerbread men are distributed. Punch or milk may accompany the cakes and cookies.

The class may then sing Christmas carols such as "O Tannenbaum."

The children may also wish to follow the carols with a reenactment of the famed "Nuremberg Christmas Market" at which time one child can lead a candlelight procession of children carrying lanterns and candy. (See previous page for background materials.) This represents a slight variation of the Nuremberg Christmas Market festivity. A meaningful gesture might entail a visit to a senior citizen center or to another classroom within the school where the students may sing the same German carols and distribute the gingerbread men and cakes.

CAUTION: Do not light candles.

German Christmas Cookies

Gingerbread Men

¼ cup of boiling water
½ cup of fat
½ cup of brown sugar
½ cup of molasses
3 cups of flour
1 teaspoon of soda
1 teaspoon of salt
½ tablespoon of ginger
½ teaspoon of grated nutmeg
½ teaspoon of cloves

Pour the water over the fat, then add the sugar and molasses. Sift flour, soda, salt, and spices. Then mix together. Chill thoroughly, then roll thin. Cut into shapes with a cutter (or use a paper pattern) and bake for 8 to 10 minutes in a moderate oven (375 degrees).

Lebkuchen (Honey Cake)

1 pint honey
2-3/4 pounds of flour
1-1/3 pounds of sugar
7 ounces of almonds
7 ounces of orange peel
7 ounces of citron
2 coarsely cut lemon peels
2 ounces of cinnamon
¼ ounce of cloves
2 teaspoonfuls mace
1½ ounce baking powder
1 glassful cherry cordial or Arrac

Mix honey and sugar in a large, heavy pot and cook on a low flame until the sugar is melted. Add almonds and continue cooking until almonds have roasted (browned) somewhat. Add cinnamon, cloves, mace, and cherry cordial. Stir well. Add flour and baking powder gradually and blend until smooth. Add the rest of the ingredients and continue cooking over low heat. When fruit is cooked but still slightly crisp, remove pot from heat and allow to cool sufficiently to handle. Roll out dough and cut with a cookie cutter. You may want to brush the cookies with an egg wash, but allow the wash to dry before baking for a glossier coating. Bake on a cookie sheet at 350 degrees for approximately 12 to 13 minutes or until browned. Allow to cool before serving.

Eier Kringel

1 egg
3 hard cooked egg yolks (put through a ricer)
½ cupful of sugar
½ cupful of butter
2 cupfuls of sifted cake flour
½ teaspoonful of powdered cardamon
small amount of grated lemon rind

Separate the egg and beat the yolk with the riced egg yolks, the sugar, and the butter, until the whole is well mixed and smooth. Add the flour, the cardamon, and the lemon rind and knead well. Then roll out about 1/8 inch in thickness, using flour sparingly. Cut with a doughnut cutter, and dip in egg white, then in granulated sugar mixed with coarsely chopped blanched almonds, and bake in tins, lined with wax paper, until a delicate gold. Bake in a moderate oven (350 to 375 degrees) and watch carefully, for they scorch easily.

Holly wreaths can be made of these by brushing each unbaked ring with egg white. Then cover with finely chopped pistachio nuts and place a group of three tiny red candles to represent berries on one side, and a single one or two here and there.

ADVENT WREATH

Reprinted with permission of Hottes, Alfred C. One Thousand and One Christmas Facts and Fancies. New York: Dodd, Mead & Co., Inc. 1944. pp. 192-193

The Tradition of the Oplatek

Probably one of the most significant and historically interesting and fascinating parts of the Polish Christmas ritual is the oplatek ("oh-pwah-tek") or Christmas wafer.

Lacy ornaments were once fashioned out of the oplatek and shared with everyone in the household. Although the oplatek is no longer used as an ornament, it is still distinctly Polish in character and an essential part of the Polish "wigilia" tradition, or the Christmas vigil supper.

In the tenth century, directions for the making of the oplatek as well as its use in church ceremonies were specifically written. These included selection of the largest and choicest wheat grains, cleaning of the grinding stones and screens for the occasion, wearing of special liturgical garments by the workers and the singing of special hymns during the process. Later, only nuns, organists, and aristocracy were given this privilege which continued to be performed with ceremonial rites.

At about this same time, the custom appeared in Southern Europe of sending non-liturgical wafers, made in the same fashion as the liturgical wafers, with accompanying good wishes to the homes of the faithful as a sign of unity and harmony. The wafer was made of the finest wheat flour to which water or milk was added. A spoonful of this mixture was placed between two iron plates (much like our waffle iron) and baked for about three minutes. The liturgical wafer, always white, has a religious engraving on one side. The non-liturgical wafer was formerly colored but

is now white and has engraving on both sides.

The iron plates used in making the oplatek were originally of foreign origin, but in Poland the village artisan who made them gave the plates a distinctly Polish characteristic, transforming them to original works of graphic art. Much of ancient Polish folklore can be found in these iron plates. Fantasy and reality could be found on both sides of the oplatek. These opposite themes displayed on one oplatek could be so different and yet harmonize in an unusual way. One side of the oplatek could have the stable in Bethlehem with the Holy Family engraved upon it, while the opposite side would have a picture of a Polish farmyard with chickens and geese. At first glance, the pictures seem incongruous, but upon closer inspection one sees a distinct similarity between the Polish farmhouse and the stable at Bethlehem.

Eventually, the oplatek and the iron plates which made it became a kind of Polish folk art, as imaginative and distinct as the artists who created them.

At the "wigilia" supper, the host and hostess (or father and mother) face one another, each holding an oplatek, each breaking and sharing a par of the other's. They embrace warmly and express their love by wishing for each other a fulfillment of their deepest desires. Then they break the oplatek with everyone else who is present expressing messages of love, happiness, good health, etc.

The oplatek has a mystical meaning for Poles. At Christmas time, it is sent to family members far away as a symbolic link to home, family, and

tradition. Of little monetary value, the oplatek is probably the single most important tradition of the Christmas celebration for the Polish people.

Oplatek

Recommended Grade Levels: 1-4

Materials required: paper, pencil

Step 1 - Teacher reads oplatek ceremony to class.

Step 2 - Students bring in some substitute for the oplatek which can be shared with members of the class. Teacher emphasizes personal choices on part of students, as well as sharing and unity aspects of oplatek substitute.

Step 3 - Each student shares oplatek substitute with other students.

Step 4 - Students explain reasons for choice of oplatek substitute.

Step 5 - Students decide on what proper class symbol could be, emphasizing sharing and unity.

Step 6 - Suggested questions:

After comparing and contrasting above ethnic celebrations, have students show in what way these celebrations express ethnic identity and fellowship.

Step 7 - Have students either write a short narrative or hold a discussion on an ethnic celebration they have participated in, either as observer or as members of an ethnic group, or one in which they would like to participate.

Chicano Christmas

Mexico, the Land of Posadas

Every Mexican home must be decorated and ready to receive guests by December 16, for the next nine nights there will be great festivity. Each home is made gay with decorations of white lilies, Spanish moss, evergreens and colored paper lanterns. Every home erects an altar, with a pesebre, a representation of the Nativity. All this is in preparation for the Posada. The word "posada" means a resting place and commemorates the journey of Mary and Joseph and their attempt to find lodging for the memorable night. Families go to each other's homes, and as the guests arrive, the merrymakers are divided into two groups -- the Cruel-Hearted Innkeepers and the Holy Pilgrims. Each of the Pilgrims is provided with a lighted candle. The party forms a procession with an angel at the head guiding the way for Mary, Joseph, and the Pilgrims to follow. The procession marches round and round the corridors of the house, singing the Litany of Loretto.

Soon several members of the party slip into a room and close the door. They become the Cruel-Hearted Innkeepers. Joseph, who stands without, begs entrance and in mourning tones entreats:

"In heaven's name I beg for shelter
My wife tonight can go no farther."

Those inside reply in angry male voices:

"No inn is this, begone from hence,

Ye may be thieves, I trust ye not."

After some coaxing and explanation of just how fatigued Mary is and how much she needs shelter, the Pilgrims enter and go to an improvised altar decorated with toys of all sorts. The party kneels and prayers are said.

Soon the religious part is over and the evening is spent in merrymaking.

The last night is the most lavish of all and everyone hopes to be invited to the home of some rich man who can entertain best. On this last night the altar is beautifully decorated with tinsel and flowers, and the Infant Jesus is found in a moss-lined crib. The whole party sings many more songs -- almost a whole book of them -- and continues with an elaborate repast of liquors and food. Everyone dances until finally it is time to go to evening church.

Reprinted with permission of Hottes, Alfred C. One Thousand and One Christmas Facts and Fancies. New York: Dodd, Mead & Co., Inc., 1944, pp. 253-254.

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Hottes, Alfred C. One Thousand and One Christmas Facts and Fancies. New York: Dodd, Mead & Co., Inc., 1944.

Johnson, Lois S., ed. "A Pinata for Pepita," Christmas Stories 'Round the World. Chicago: Rand McNally & Co.

Spiegelman, Judith. UNICEF's Festival Book. New York: United States Committee for UNICEF.

The Piñata

Recommended Grade Levels: 1-6

Materials required: balloons, newspapers, liquid starch, tempera paint or colored tissue, hanger.

A feature of the celebration which follows the Posada consists of breaking the piñata (pronounced "pin-yáh-tah"). Instead of a Christmas tree the Mexicans use a fragile earthen jar (olla), which they elaborately disguise and decorate with tissue paper and tinsel. It often takes the form of a doll's face, a bullfighter, or some entire figure. It is filled with nuts, candies, and goodies. The children are blindfolded and given a club. Each child is given three chances to break the piñata. Inasmuch as these earthen jars are so fragile, they are easily shattered, causing a shower of fruits, gifts, and candy so that the entire party makes a wild scramble and obtains a share.

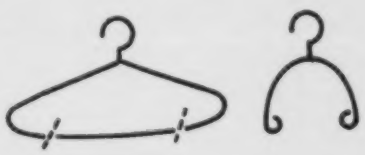
On the Epiphany children put their shoes in the window. The next morning they are filled with presents.

Piñatas can be made in a variety of shapes, from animals, fish and birds to simple balls with cones added to form star shapes, clowns, ice cream cones, Christmas trees, etc.

A simple way to make a piñata is:

1) Blow up a balloon to the desired size.
2) Tear newsprint into strips.
3) If colored newsprint is available, choose a color compatible with the finished design -- very little painting will then be needed. If solid colors of newsprint are not available, use the classified pages of the newspaper. The fine print will be easily covered by either paint or colored tissue.
4) Dip each strip in a bowl of liquid starch or wallpaper paste.
5) Smooth the strips over the balloon, overlapping slightly.
6) Cover the balloon with at least two layers. The strips should go horizontally on one layer and vertically on the other. A few extra pieces should be used around the top where holes will be made for hanging the finished piñata.
7) Allow this part to dry at least overnight.
8) When the basic part is completely dry, puncture the balloon and it will pull away from the newsprint form.
9) Add cones or other pieces to complete the desired shape.
10) The piñata can then be painted, or, if colored tissue is available, the children can "fringe" two-inch strips and glue them to the shape in rows.

11) Two holes may be punched in the ball shape near the top and a wire hanger used to hang the piñata. Clip here and here and bend:



12) You are then ready to fill your piñata, hang it and admire it for a few days before it is broken in the celebration.

Epiphany

In Italy, Christmas is not the time for gift-giving. That is reserved for the Epiphany.

It is on Epiphany Eve that Befana brings the children their presents. Befana is the ancient woman who, according to tradition, failed to follow the Star and the Wise Men and now shows her repentance by bringing gifts to children. And so La Befana has constantly traveled since that day, searching for the Christ Child, and her story cannot have a proper ending except to say that on Twelfth Night, the night when the Wise Men journeyed to Bethlehem, La Befana goes from house to house, looking into the faces of babies, bringing them gifts, in the hope that at last she will be presenting them to the right child.

La Befana, then, is known to the Italians as the principal gift-bringer. Sometimes she is used to frighten naughty children or her image, in the form of an ugly doll, is placed in the window. But the wise Italian children realize that La Befana is a good fairy. Because she was sweeping when the Wise Men passed through, she is always represented as carrying a broom.

On Epiphany Eve, the children empty their pockets of all their cherished possessions and hang their clothes in a place where La Befana may find them. They hope she will fill the pockets with confections, at least one for each pocket. Inasmuch as all children are not always good, sometimes they find ashes or a birch rod protruding from a pocket, but

this is a pleasant warning rather than an angry rebuke.

Note: "La" means "the" (feminine person or object) in Italian. "La Befana" or "The Befana" is a familiar way of speaking about Befana.

Reprinted with permission of Hottes, Alfred C. One Thousand and One Christmas Facts and Fancies. New York: Dodd, Mead & Co., Inc., 1944, p. 31

Serbian Christmas

Recommended Grade Levels: 1-4

Materials required: film entitled "Serbian Christmas Celebration" produced by the Inter-Ethnic Project, mural paper, tempera or colored chalk

Step 1 - Before presenting the film, the following information should be shared with the class:

1. The Serbian Christmas celebration begins on January 6 which is actually their Christmas eve. January 7 is Christmas day.

2. The Serbian people begin their holiday in Church. The floor of the Church is covered with straw to represent the barn or stable in which certain peoples believe Jesus Christ was born.

3. Upon entering the Church, each Serbian family participates in a candle lighting process. Two candles are lit; one for the dead souls placed on the floor, another for the living placed up above. The choir sings a hymn titled, "The Lord's Prayer."

4. At the end of the Church service three loaves of bread are blessed. For the Serbian people they represent the holy ghost. The priest swings a censor which it is believed purifies the Church and people with holy incense.

5. The members of the Church then go outdoors and bless the Yule Log. A man says "Happy Yule Log Eve" which is almost the same as "Happy Christmas Eve." The priest then blesses it and the log is thrown into the fire. The log is made of oak and is supposed to "pop" and let off sparks in order to tell us that the people will have a full and prosperous year. Nuts are thrown into the fire before the log to wish for a fruitful year.

6. The membership moves back into the halls where the priest blesses small oak branches so that more people can have a piece to take home with them. This oak branch is supposed to give them good luck and prosperity throughout the year.

7. As a social event after the religious ceremony, the adults gather in the hall for food and drink.

8. When the family arrives home on the eve of Christmas, the father greets the family with Yule Log or branch and wishes for a prosperous year. Straw is spread under the dining table.

9. The children are then told to gather around their mother and as they imitate sounds of chicks, she tosses a bowl of nuts, fruit, and candy to the children. This guarantees them a prosperous and healthy year.

10. The Serbian Christmas Tree is decorated in red, white and blue to represent the flag of Serbia. Nuts and fruit are used as ornaments.

11. The adults then gather to eat a traditional Christmas Eve dinner. They break the Kolach. Everyone takes a piece for good luck.

12. Christmas day is celebrated more quietly with sharing of gifts between family members.

Step 2 - The film "Serbian Christmas Celebration" should follow the above explanation.

Step 3 - Discuss the film with the students and compare the Serbian celebration with other Christmas celebrations.

Step 4 - Have the students make a mural depicting the various parts of the Serbian Christmas.

"SERBIAN CHRISTMAS CELEBRATION" - Definitions

*Badnjak - Serbian word meaning "Christmas Tree"; decorated with red, blue and white to symbolize the flag of Serbia. Decorated, also,with fruits and nuts for the same reason Americans use ornaments.

Straw - Represents the barn or stable in which certain peoples believe Christ was born. It recalls to the members of the Serbian families their belief that Christ was born in a barn in a manger of straw.

Candles - Symbolizes the spiritual belief in memory of the dead and respect of the living people. Candles are lit upon entering the Church, one candle placed on the floor for dead souls -- the other, placed up above for the alive -- through a candle used as symbolic, the Serbian families pray to thank God.

Choir - Group of people singing the Lord's Prayer (as shown in the film).

Cantors - Soloists who sing responses choir doesn't sing.

Men on right side of Church - Religious tradition of the Serbian church which, to them, represents Jesus' ascent into Heaven and, according to their belief, because he sat at the right hand of God. The Serbians also believe, according to their religious tradition, that men obtained the preference of God because Eve sinned and was a woman and women therefore are seated to the left.

Censer - Container for burning incense.

Incense - A soft material, that,when burned, smoulders with no open flame and gives off a pleasant smell.

Icon - Pictures and/or paintings of Saints of the Serbian Church. Shown in this film are: Jesus, Mary, Last Supper, Ascension of Christ into Heaven, pictorial History of Christ.

Altar Boy - Young man who serves priest in the christian religious tradition of Christ serving God his Father.

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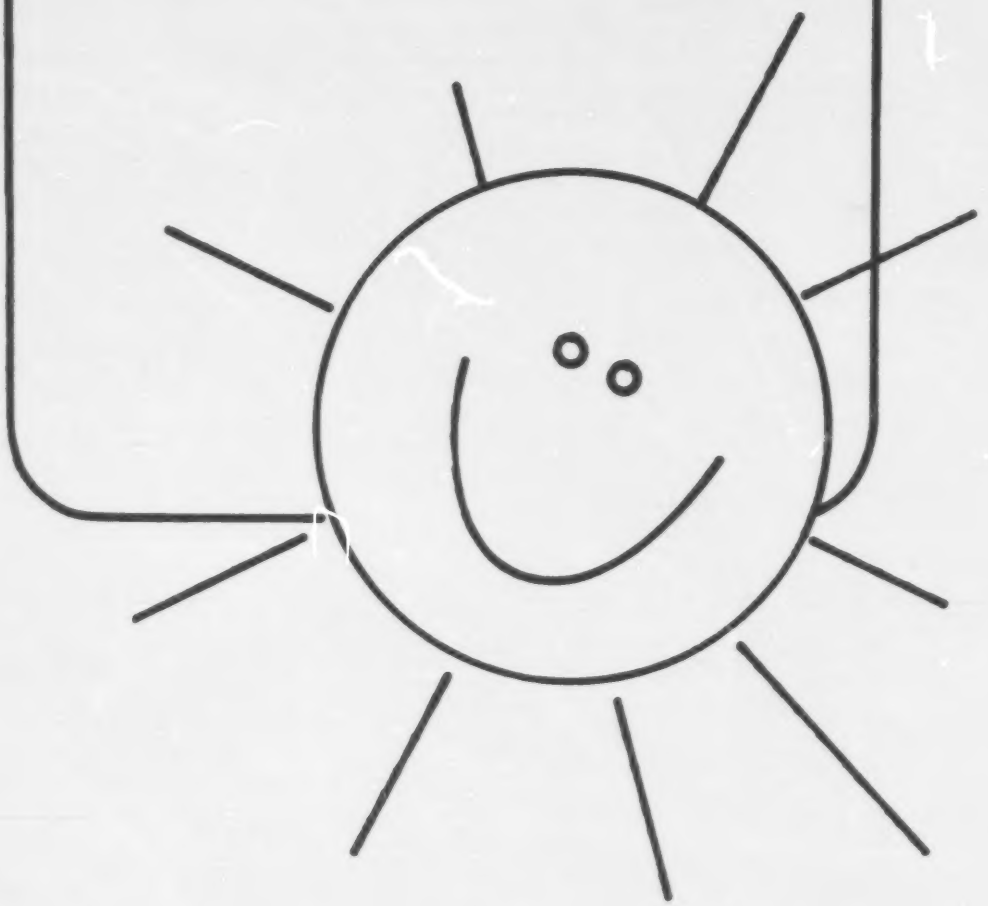
*Badnjak - pronounced bahd-nyahk. Specifically, the word means Yule Log.

SPRING CELEBRATIONS

SUMMER CELEBRATIONS



III. SPRING AND SUMMER

CONCEPTUAL OBJECTIVE: All people observe certain days or events with ceremonies of respect and/or rejoicing.

A. Easter

Specific Objective: To show some holiday celebrations that are vehicles for a wide variety of artistic creation as well as the respect and rejoicing.

1. Reading Material: "All the Same"

2. Activities:

a. All the Same

b. Lithuanian Easter Eggs

c. Ukrainian Pysanky

3. Bibliography

B. Greek Independence

Specific Objective: To show a holiday celebration that emphasizes community and rejoicing.

1. Reading Material: "Greek Independence"

2. Activities

a. Preparing for Greek Independence Day

b. Hassapiko

C. Tag der Arbeit (Day of Work)

Specific Objective: To show a holiday celebration that emphasizes community and rejoicing.

1. Reading Material: "Germany's Day of Work Celebration"

2. Activity: Day of Work

D. Bud Billiken Day

Specific Objective: To show a holiday celebration that emphasizes community and rejoicing.

1. Reading Material: "Who is Bud Billiken?"

2. Activity: Art Projects

All the Same

by

Renee Howard

Bunny was very busy. Easter was coming and the eggs had to be colored.

Little Billy Bunny was in charge of getting the coloring. Billy's favorite color was blue. He did not want any color but blue. He did not buy any red. He did not buy any green. He did not buy any color but blue.

Easter Bunny was very upset. He told Billy Bunny to get the coloring. It was too late to get any more.

"How can I hide only blue eggs?" Easter Bunny wondered to Mrs. Easter Bunny. "My eggs are supposed to be all different colors, like the flowers, like the rainbow."

"Like the children," Mrs. Bunny said. "All children come in colors, too!"

Mr. Easter Bunny had an idea. "I know how I can teach Billy a lesson," he said. "He will be tired of everything one color. He will learn the beauty of every color."

"How?" said Mrs. Bunny. "He only likes blue."

Mr. Bunny hopped off. Billy Bunny was a gray bunny. Mr. Bunny asked all of the gray bunnies to come to his house. He had everything at his house painted blue. Everything. Next he invited Billy Bunny. Billy Bunny was very happy. He liked coming to Easter Bunny's house. He was glad Easter Bunny was not angry at him for only buying blue. He knew there would be candy and games at Easter Bunny's house.

When he got to Easter Bunny's house he got a big surprise. Everything was blue or gray! They ate blue candy. They ate blue cake. They drank blue milk. They watched blue television. Blue, blue, blue. All the bunnies were gray. All the trees were gray. All the dishes were gray. Gray, gray, gray. The other bunnies knew the secret. They pretended to like the blue and gray. Mr. and Mrs. Easter Bunny knew, too. No one said anything about it. They acted like everything was usual.

Soon Billy Bunny became tired of blue. He was bored with all his gray friends. He longed for some other colors. He learned his lesson. He began to think that maybe other colors besides blue are beautiful. All colors are beautiful. Especially for Easter Eggs. Especially for flowers and rainbows. (Children, too!)

All the Same

Recommended Grade Levels: 1-4

Materials required: construction paper, scissors, crayons.

Object of this activity: To instruct children in the relation of colors to springtime and the Easter season.

Step 1 - Have children bring in or make small baskets.

Step 2 - Cut green paper into strips, symbolizing green grass and leaves.

Step 3 - Have children cut out colorful flowers and paste on baskets.

Step 4 - Have children either color or cut eggs from construction paper. Stress variety in colors.

Step 5 - Write child's name on basket. Have child take project home.

Beauty in Variety: The Class Garden

Step 1 - Have child bring in photo of self. (If camera is available, teacher takes individual snapshots of the students.)

Step 2 - The students cut flower shapes.

Step 3 - Paste photo of child onto flower.

Step 4 - Arrange flowers in group

Step 5 - Display class garden.

Easter Eggs

Recommended Grade Levels: 1-4

Materials required: Easter filmstrip "Art Activities for Easter"

Step 1 - The students can be introduced to the art of decorating eggs by viewing displays and filmstrips. (Some of the filmstrips need extra background material for complete understanding. See page 72 for title of suggested films.)

Possible discussion questions following the filmstrip. (The format for the questions is left to the individual teacher's method.)

1) Why do some people celebrate Easter?
2) What special meaning does this holiday have in their home life and their schools?
3) What type of preparation do some people make for the Easter holiday?

   a) clothes
   b) food
   c) decorations

4) What new art activity did you learn from this filmstrip?
5) If you were to decorate an Easter egg, what materials do you think you would need?
6) Why do some people decorate Easter eggs?
7) Can you think of special decorations that other children in different countries would use?

Step 2 - Before your students can pretend they are visiting an ethnic Easter celebration, they need to decorate their Easter eggs. Divide your class into two groups: Ukrainian and Lithuanian. Teach them as a whole the similarities between these two cultures and their special Easter decorations. You should have a sample of the finished project for your students to view.

Step 3 - Let's pretend now that we are going to visit a family that lives on our street. This family is from Lithuania. We are going to celebrate Easter dinner at their home and we want to bring them a special Easter egg.

Step 4 - Directions for decorating Lithuanian and Ukrainian Easter eggs

Step 5 - Suggestioned activities:

a) Have the students go back to the discussion situation (as outlined in Step 3) of the Lithuanian family offering the Easter dinner to the American family. Your students might write a skit and act it out as one example of an activity.

b) Construct a bulletin board using samples of the ethnic Easter egg decorations. The setting could be an American home that has a bowl of eggs identified by sign stating ethnic origin.

c) Have the students hide their Easter eggs (American tradition) and have an Easter egg hunt.

d) Have the students prepare a Ukrainian decorated egg and Lithuanian decorated egg for each room in the school (if possible, depending on school size) or the primary grades only and explain to them what they learned and how they completed this assignment.

e) Ask your students to watch the New York City Easter parade that is televised to see if they can find evidence of ethnic customs in the parade.

How to Dye Easter Eggs - Lithuanian Folk Method

Recommended Grade Levels: 1-4

Materials required: eggs, onion skins, knife

Step 1 - Peel off two handfuls of the outer skin of white or brown onion skins in a pan of cold water overnight. In the morning, remove the onion skins from the water. Save the water, which should have turned brownish overnight.

Step 2 - Add twelve eggs to the water, a little bit of salt, and bring water to a boil.

Allow to simmer for 10-15 minutes.

Allow water to cool, keeping eggs in the pan. The longer the eggs remain in the water, the darker they will become.

Step 3 - Remove the eggs from the water, allow to dry.

Step 4 - Use a soft lead pencil to draw the outline of a design on one egg. The brown film on the inside of the design can be scraped off with a sharp knife, a single-edged razor or an Exacto knife.

The finished egg will be brown and white.

The Ukrainian Art of Decorating Eggs

Recommended Grade Levels: 6-8

Materials required: listed below

The ancient art is held sacred by Ukrainians the world over. Before a woman sits down to decorating, she makes the sign of the cross and prays 'Lord help me!'

Your students will need:

1. Fresh, raw white eggs which have been washed in a baking soda solution. Do not use soap.
2. Pure beeswax.
3. A kistka (stylus).
4. A candle or an alcohol lamp for heating the kistka.
5. Good chemical dyes; wide-mouthed cups or jars and spoons.
6. A soft clean lintless cloth or paper towels or Kleenex.
7. Very clean, oil-free (and steady) hands.
8. Patience! (and practice).

Usually four colors are sufficient for the beginner: yellow, orange, red and green. These dyes must be cold when the egg is dipped. Mix one teaspoon of dye to one cup of hot water, add one tablespoon of white vinegar and cool. CAUTION: chemical dyes are non-edible as you know --- and are usually permanent staining.

Step 1 - Hold the egg in your left hand with the thumb and first two fingers. The last two fingers will balance the egg as it is rotated in the process.

Step 2 - The kistka is held exactly like a pencil and applied to the egg at right angles. The copper tip is heated in the candle flame and dipped into the wax...carefully. The flow can be tested on the left thumbnail.

Step 3 - You are now ready to put the primary pattern on the egg. Remember to rotate the egg away from you, rather than to push the kistka...use short strokes.

Step 4 - When green or blue or rose or violet is to be incorporated into the pattern, it is put on at this stage...with the tip of a toothpick or a fine brush.

Step 5 - The egg is dipped into the first color, yellow. Allow it to remain in the dye until the desired intensity is obtained. Dry by patting the egg ...and use the paper napkin as a 'nest' for the egg from now on.

Step 6 - On the yellow egg, 'write' your next pattern in wax with the kistka. This will seal the yellow color on the egg. The next step is the orange dipping. Proceed as in step 5...and then on the red dye. Complete your color-sealing 'writing' on the red egg...and now the egg is ready for its final dip... the darkest dye. Allow the egg to dry for a few minutes before removing the wax.

Step 7 - Now to remove the wax and reveal your masterpiece.

There are two methods: At home, put your egg in the oven and start it up at 200 degrees...this process takes a long time...every few minutes rub the glistening wax overlay off...be careful, the egg gets warm.

At school, we will use ENERGINE (dry cleaning fluid). CAUTION: This liquid is highly inflammable. DO NOT CLEAN EGGS NEAR THE OPEN FLAME OF THE KISTKA HEATER, WHETHER CANDLE OR ALCOHOL LAMP.

Warm wax slightly under hot water...pat dry... dampen cloth with ENERGINE...gently rub wax off egg, one section at a time, until egg is completely wax-free. Allow egg to dry.

Step 8 - After a day or two, you are ready to put the final touch on your pysanka (egg); a coating of thin shellac or clear varnish is applied with a clean cloth. Lay the egg on waxed paper to dry as you do each half.

The pysanka has traditional patterns that are not haphazard decorations. This is religious art of the Ukrainian people,more so than a folk art. The pysanka is always raw...never to be eaten...they are given as the symbols of human rebirth and are kept as talismans. The krashanka, a cooked, red-colored egg, is the first food eaten by a Ukrainian family on Easter morning. Both the pysanka and the krashanka are blessed at the church on Holy Saturday. As the krashanka is eaten, these words are spoken by the head of the household:

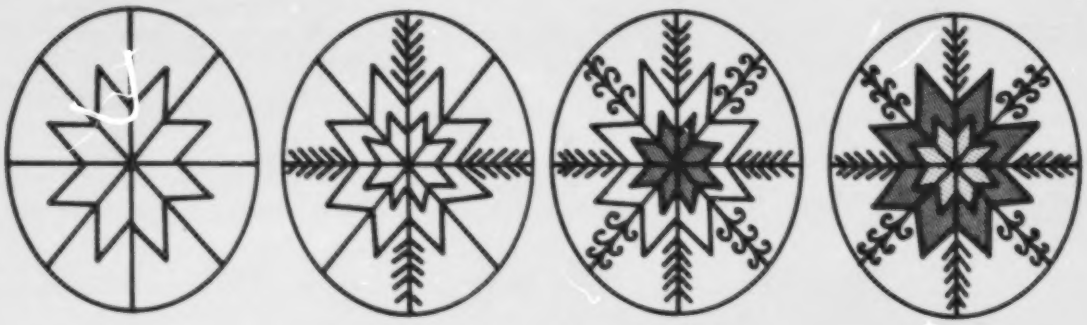
Christos voskres!...Christ is risen! Vo istyno voskres!... Indeed he is risen.

WHITE EGG

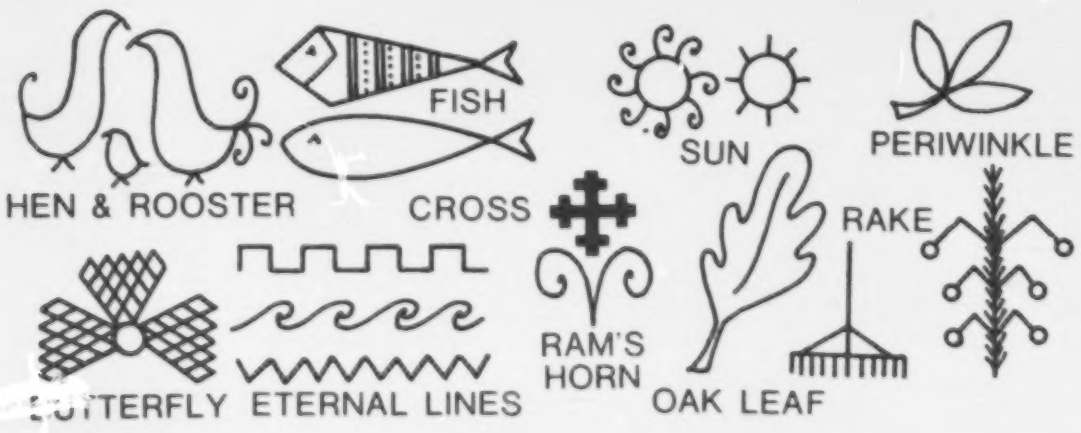
YELLOW DIP

ORANGE DIP

RED DIP



DESIGN YOUR OWN EGG HERE



The materials below are from the 1974 Instructional Materials Catalog. Singer Society for Visual Education, Inc., 1345 Diversey Parkway, Chicago, Illinois, 60614.

FILMSTRIPS -- Easter

#656-4 ART ACTIVITIES FOR EASTER

Description: "This filmstrip shows ways to decorate Easter Eggs, make cards, form an Easter Tree, paper sculptured rabbit, and gay Easter baskets."

#L109-9 THE BIG EASTER EGG HUNT

Description: "Lollipop Dragon and Prince Hubert help the Easter Bunny prepare for the big Easter Egg Hunt."

#Not mentioned: RACKETY RABBIT AND THE RUNAWAY EASTER EGG

Description: "Shows how Rackety Rabbit gives himself away for Easter." Eight and one-half minutes with record or tape.

#851-6 AROUND THE WORLD EASTER PARTY

Description: "Students from foreign backgrounds come to school in their native costumes to dramatize joyful Easter tradition." (40mm frames.)

#862-2R HOW WE GET OUR EASTER CUSTOMS (self-explanatory)

#861-1R EASTER AROUND THE WORLD (self-explanatory)

FILMSTRIPS -- Classroom Picnic

#219-4 FAMILY FUN

Description: "Portrayal of the recreational facilities and opportunities where families can have fun."

#L106-3 AVOIDING LITTER

Description: "After a surprise birthday party given for Lollipop by the townspeople, he is surprised to find left-over litter. After a plea to keep the town clean, everyone joins Lollipop in a concerted effort to keep Tumtum beautiful."

RECORDINGS -- Easter

#S11-CT (cassette) MISSY AND THE MAGIC EGG
#S11-R (record) (above title)

Description: "Children learn of the Easter customs of many lands, Missy meets the Easter Bunny, who uses magic eggs with windows in them to show her the quaint and the unusual customs of other countries: Switzerland, Italy, Norway, Portugal, Holland, Belgium, Denmark, France, Germany, Sweden, Spain, Mexico."

Greek Independence
(The Evangelismo, or Annunciation of Mary)

On March 25, 1821, Greeks gained their independence after 400 years of Turkish rule under the Ottoman Empire. Recognized as the first democracy, Greece adopted her banner during her War of Independence. In that war, some fighters, the Klephts (Klĕfts), were battling Turkish soldiers near a monastery. It is said that monks joined their countrymen, but realized there was no flag to follow. It is alleged that one patriot from the mountains offered his white "foustanella," many yards of white material. The Evzones (Euzōnes), members of a select Greek army infantry from the mountains, are distinguished today by their white pleated skirts called "foustanellas" (fo͞o-stahnĕ́lĕs).

Then a monk offered to give his blue robe for the banner. The blue, symbolic of loyalty and truth and the white, representing purity and peace, were the colors chosen for the country's flag. The nine blue and white strips are the nine syllables in "eleutheria e thanatos," (ĕlĕfthĕrēə ē thánahtōs) a Greek phrase meaning "liberty or death." This national anthem was chosen by King George I and was adopted in 1864. There are 158 verses written by Dionysios Solomos.

Greek people celebrate this day of independence along with the Evangelism which is a holy day because of religious spirit so greatly embodied in their traditions, that the revolution which led to Greek Independence was begun at this time.

Source: Reprinted with the permission of Dobler, Lavinia. National Holidays Around the World. New York: Fleet Press Corp., 1968.

Greek American Independence Day, March 25

Recommended Grade Levels: 1-4

Materials required: blue and white crepe paper, pictures of Greek history (optional)

Step 1 - Group explains briefly the significance of Independence Day for Greek Americans by discussion of the history of Greek Americans and Greece. They may jointly decide to invite a member of the neighborhood, knowledgeable of the history, to introduce the subject, or to elaborate on the points made by the group. The class could also write to local Greek American organizations for information.

Step 2 - Students decorate the classroom by making blue and white banners (five light blue and four white stripes) for each child. (If some of the mothers can make the costume of the Evzones -- members of the select Greek infantry from the mountains -- short white pleated skirts, worn slightly above the knee, there will be a note of authenticity.)

Collect or draw pictures for display on a bulletin board depicting Greek history, past as well as present. Decorate classroom in blue and white.

Step 3 - As a culminating activity, have the students practice the Hassapiko, a Greek folk dance, and members of the committee distribute candied almonds.

Hassapiko

Suggested Grade Level: 1-4

Materials Required: None

Characteristics: Gay and carefree. A high-spirited dance on balls of feet with many variations and fast, tricky steps.

Formations: Open circle. Hands on shoulders. General movement counter-clockwise.

Time: 2/4

Steps:

1 Step r. to r.
2 Step l. in front of r.
1 Step r. to r.
2 Hop on r. and kick l. in front of r. at the same time.
1 Step l. back next to r.
2 Hop on l. and kick r. in front of l. at the same time.

Germany's Day of Work Celebration

On May 1st, each year, the German people take a day out to celebrate Tag der Arbeit (Tahg dair Aubite) or Day of Work.

In some areas of Germany, a tall pine tree is decorated with streamers of crepe paper and placed in the village center.

On this Day of Work all major factories and other jobs are closed. The workers gather in the villages on this day to watch parades with marching bands and to hear speeches from village officials.

In Southern Germany there is a custom which takes place the night before Tag der Arbeit. This area which is very near the Black Forest has pine trees nearby and on the eve of this celebration, if a boy likes a particular girl, he cuts down a pine tree and places it on the top of her house decorated with streamers.

This holiday can be compared to the American Labor Day celebration on September 1 when most places of business close for the day.

Day of Work

Recommended Grade Levels: 1-4

Materials Needed: Pencil, paper

Questions for discussion:

1. Does this holiday remind you of one we all celebrate in America?
2. What are some similarities?
3. What are some differences?
4. What do you think of the idea of placing a tree on someone's roof?
5. Would you do it?
6. All major jobs are closed on this day -- but many people still have to work on holidays.

   What type of jobs must these people go to even on holidays? List or state five.

   Why must these people work? List or state the reason.

Who Is Bud Billiken?

Bud Billiken Day is a Black celebration unique to Chicago. A chief honor on this day is to participate in the Bud Billiken Day parade -- riding on a float of many colors and bright designs, and waving happily to cheering bystanders, or simply marching in a group, dressed as fetchingly as possible. The object, of course, is to see and be seen.

The parade is always held on the second Saturday of August. It includes celebrities, marching bands, drill teams, majorettes, and various organizational groups, such as the YMCA, Boys' Clubs, Boy Scout and Girl Scout troops, high school and elementary school groups, championship teams, church groups, etc. One of the major emphases of this parade is to promote and encourage pride in black business endeavors.

The activities start with speeches and entertainment at the reviewing stand, followed by the parade, and culminating in a picnic where families provide their own food, but there is usually some free ice cream and pop available for the children.

During the days when the Washington Park boathouse was open, people went boating. Other outdoor activities include ballplaying, horseshoe pitching, skating, rope-jumping.

Teens use the occasion to join their friends or to make new ones.

There is a sea of people lining the parade route which winds, on occasion, through Washington Park.

The festivities last long into the night. Each year a king and queen are chosen to head the annual parade. They are selected from the youths of the community by popular vote.

For the past 44 years the Bud Billiken Parade has aided Billiken Children of Chicago in their fight against the handicaps of poverty and to help them become leading American citizens. For wherever the legend of "Billiken" lives in the hearts of children, there lies inspiration and hope for all who dream of being free and equal, and aim at greater heights of fame, recognition and achievement.

But who is Bud Billiken?

"Bud" first attained public recognition in 1923, when Robert S. Abbott, founder of the Chicago Defender, chose Lucius C. Harper, the editor-in-chief of the Defender, to find a suitable name for his "brainchild" -- a youth organization.

Harper based the name of the club upon the Chinese legend of the Billiken, guardian angel and patron saint of children all over the world. Since that day in 1923, children of many races and creeds have flocked to march behind the banner of Bud Billiken.

And why do they keep in step with Bud?

Bud is fun. Bud is for them. And Bud has a special magic something that makes everything come out right.

Bud Billiken Day

Recommended Grade Levels: 1-4

Materials required: drawing paper, crayons, papier-mache, cardboard (optional)

Step 1 - Teacher gives full description of Bud Billiken Day; origins, parade, etc. (as described in the background material).

Step 2 - Students then draw individual versions of Bud Billiken, using information presented plus their own imaginations regarding their versions of him.

Step 3 - Students share imaginative pictures and explain what the pictures mean to them as individuals.

Step 4 - Class constructs life-size figure of Bud Billiken out of papier-mache, articles of clothing, cardboard, etc.

IV. CULMINATING UNIT PROJECTS

CONCEPTUAL OBJECTIVE: To allow students to recognize how intimate and personal holiday celebrations can be.

A. Activity: Ethnic Day

B. Activity: Ethnic Classroom Picnic

C. Activity: Inventing a Holiday

D. Activity: Birthdays are Holidays

E. Activity: Games and Dances for Use or Adaptation in Holiday Projects

Ethnic Day

Recommended Grade Levels: 1-6

Materials Required: Open

Early in the year 1975, Our Lady of the Angels School celebrated "Ethnic Day." Thirteen ethnic groups were represented in the all-school Ethnic Day. Every student was involved at some level. Each classroom chose a country and the students in that room worked on special displays, reports, food preparations, etc., for their ethnic exhibit. Parents and people from the community were invited to view the displays throughout the school. The neighborhood newspaper sent a photographer and devoted a page of pictures to publicize the event.

The culminating activity of the day was the entertainment. Two performances, involving over 400 students, were given during the day to standing-room-only crowds of parents and students. The next evening the performance was repeated again to a filled auditorium. Parent response indicated that they would like adults, as well as children, to participate in the next celebration. The day ended with each child having an opportunity to sample some pastry from another country. Mothers provided the pastries and helped to serve. Aunts, grandmothers and anyone else who cared to were invited to help.

Working Outline

Purpose

I. Research and Enrichment

II. Festival Celebration

Procedures

1. Research project

   A. Aspects or areas to be researched

      1. Arts and Crafts
      2. Clothing
      3. Food
      4. Holidays
      5. Important Persons
      6. Language/Vocabulary
      7. Music
      8. Religious Customs/Celebrations
      9. Shelter
      10. Other

B. Creative expression developed through:

1. Poems
2. Art Projects
3. Posters
4. Transparencies
5. Filmstrips
6. Tapes
7. Other

C. Execution of project according to:

1. Homeroom
2. Subject matter
3. Personal interest

Festival Celebration

A. Work of Faculty Advisors

1. To direct a particular group in the presentation of the cultural expression of a specific nationality.

   a. Verse choir
   b. Choral group
   c. Dance group
   d. Individual performances of the above

2. To select the children participating

   a. Solicit volunteers
   b. Try-outs
   c. Eliminations

B. Work of office staff

1. To provide a time slot in the school schedule for groups to practice.
2. To solicit adult volunteers to help the faculty with performances
3. To arrange for substitutes to cover the necessary rooms
4. To co-ordinate adult volunteers for displays and serving of food

C. Work of all the faculty

1. To work around released time periods and to be flexible
2. To set up room displays according to research projects
3. To solicit food contributions from room parents

III. Suggested Time Log

A. January 20 - presentation of above outline to faculty
B. February 4 - March 1 - Research time
C. March 4 - March 18 - Performance Practice Time
D. March 19 - Festival

Ethnic Classroom Picnic

Recommended Grade Levels: 1-4

Materials Required: Open

Step 1 - Since most of the students in your classroom have probably experienced going on a picnic, a useful initiating activity would be to have the students provide firsthand information on their picnic experience.

Below are some questions to stimulate discussion:

a) What kind of food is served at picnics?
b) How do club/school picnics differ from family picnics?
c) What kind of games are played at picnics?
d) How do picnics in the U.S.A. differ from those of other countries?

Step 2 - Assign the students a class project - "Ethnic Classroom Picnic." Divide the students into various committees:

a) Food committee - This group researches the foods of other nations and cultures. For example,

Feta cheese - Greek
Provolone cheese - Italian
Fried bananas - Cuban
Roquefort cheese - French

Drawings of these foods can be made and placed on the bulletin board.

b) Game committee - This group researches the games of other nations and cultures. For example,

The Clown Tag Game - Mexico
Marble Tunnel Roll - Chile
Catch the Dragon Tail - China
Hit the Donkey's Tail Bone - Bolivia
The Hunter and the Gazelle - Africa
Indian Ball Race - Native American

Students can demonstrate to the class how to play these games or the games they have researched. (See page 89 for instructions to the above games.)

c) Entertainment committee - This group prepared to entertain the class with an ethnic song or dance.

Step 3 - As the title suggests, the culminating activity should be a picnic. If possible, have students bring in samples of the foods the Food Committee has researched. Otherwise, members of the class bring in things for a class picnic at which time the games are played and the ethnic American song/dance is performed.

Birthdays are Holidays

Throughout the world, many people consider birthdays to be a day of celebration. In general, one celebrates his/her birthday on the day he or she was born, but this is not true in all countries. For instance, in Greece and Poland people celebrate "Name days" which are sometimes more important than their birthday.

For this celebration, people recognize the name of the Saint they are named after as their birthday. For example, a Michael would celebrated his birthday on St. Michael's Day or a Joseph would celebrate his on St. Joseph's Day.

Games from Around the World

Recommended Grade Levels: 1-4

Materials required: none

Clown Tag (Mexico)

In this version of the game of tag, the first player tagged must put one hand on the spot touched by the chaser, whether it be the back, the shoulder, the knee or whatever. In this position, the new "it" must chase the other players.

Marble Tunnel Roll (Chile)

Recommended Grade Levels: 1-4

Materials required: shoe box, marbles, scissors

Cut four different-sized openings in a box -- a shoe box works fine. The smallest hole should be just large enough for a marble to fit through. Write a 1 over the largest hole, a 2 over the next largest, and so on. The object is for each player to try to score a winning number of points by shooting marbles into the holes. Decide for yourself the number of points needed to win, where you shoot from and the order of shooting.

Catch the Dragon's Tail (China)

Recommended Grade Levels: 1-4

Materials required: none

About ten players stand in line, their hands on the shoulders of the person in front of them. The first person is the head of the dragon; the last in line is the tail. The head tries to catch the tail by tagging the last person within a set amount of time. All the other players do their best to keep the head from catching the tail, but the line must not break. If it does, the head wins.

Hit the Donkey's Tail Bone (Bolivia)

Recommended Grade Levels: 1-4

Materials required: a target (can and stick), stones or other objects which can be thrown.

In many games, like basketball or horseshoes, the idea is to throw an object at a target. Bolivian children use a donkey's tail bone as the target. The players take turns throwing stones at the tail bone starting close up (position 1) and moving back one place each time they hit the target. The winner is the first person to hit the target from all positions.

If you don't have your own target, put a can over a stick; the target will clang when it's hit. Can you think of different-shaped targets to make the game more difficult?

The Hunter and the Gazelle (Africa)

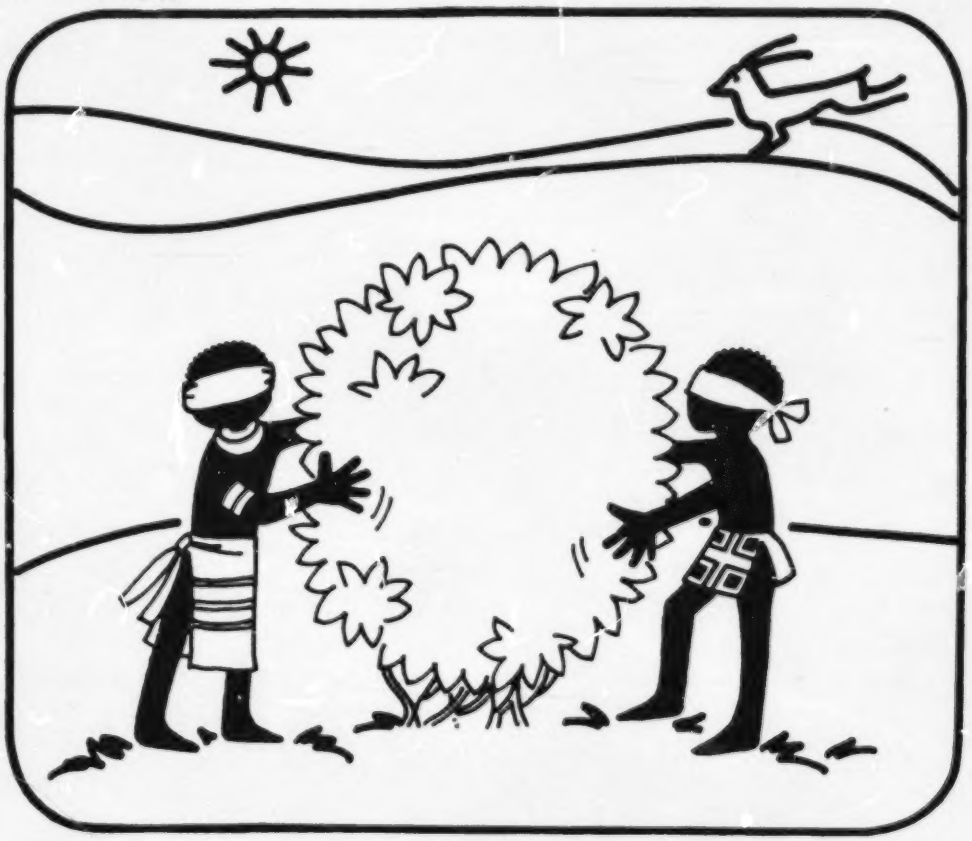
Recommended Grade Levels: 1-4

Materials required: two blindfolds, table

The African Bushmen used to get up at sunrise to hunt the gazelle -- a fleet, graceful, horned animal. Today, African children play a game based on the hunt.

Just two people play at a time. But watchers will have fun, too.

One person plays the hunter. The other is the gazelle. Both are blindfolded. They are then led to opposite sides of a large bush or table. When a signal is given, the hunter tries to catch the gazelle within a set amount of time. Both circle around the bush or table, trying to be as quiet as possible since a noise will tell each where the other is. The hunter wins by tagging the gazelle. The gazelle escapes by avoiding the tag. The winner gets to play in the next hunt.



Indian Ball Race (Native America)

Recommended Grade Levels: 1-4

Materials required: two kick balls

The players divide themselves into two teams. The game is played like a relay race. Runner number one on each team must kick a ball in front of him or her to where runner number two stands waiting, and number two kicks it on to number three. The player's hands must never touch the ball. Each team kicks only its own ball. The first team to kick the ball across the finish line wins. Use two volleyballs or softballs. For a wilder game, use footballs. Or, to get an idea of how inventive the Indians were, see if you can create a ball out of materials found in nature.

Inventing a Holiday

Recommended Grade Levels: 1-4

Materials Required: None

Step 1 - Class discusses any person, issue or other interesting event that they agree is of importance to them as a group. None of the choices can reflect a presently held holiday.

Step 2 - After identifying class choice, students suggest ways of celebrating that holiday in class. Below are some characteristics of the celebration to be explored:

a) Special costumes
b) Tricks and riddles
c) Special foods
d) Will it be celebrated with: 1) friends only; 2) family only; or 3) both?
e) Do you go to work on this holiday?
f) Special gifts? Serious? Frivolous? Expensive? Inexpensive? Token gifts?
g) Special games appropriate to holiday
h) Special songs
i) Special dances
j) Special poems
k) Special stories
l) Special rituals and objects
m) Time of day for ritual (morning? noon? evening? midnight?)

Step 3 - Post-holiday questions for the class:

a) How did invented holidays compare with known holidays?
b) In what ways the same?
c) In what ways different?

Neapolitan Tarantella (Italy)

There are many Tarantellas but most have the same basic step. The following Tarantella, one of many from Naples, contains the fundamental Tarantella steps. This music may also be used for other forms of the Neapolitan Tarantella.

OPENING FORMATION: Couples all facing counter-clockwise, with the lady standing to the left of the man. Inside hands are behind one another's backs, with free hands holding tambourines.

Part 1 - All step-hop forward diagonally to the right on the right foot. At the same time, left foot is swung behind right foot. All step-hop-hop diagonally forward to the left on the left foot, swinging right foot back. All moving diagonally forward to the right, take 3 steps and a hop, (right, left, right, hop on right).

Repeat the above sequence in other direction: Step-hop forward left; step-hop forward right, and left, right, left, hop on left.

Repeat the entire sequence.

Part 2 - Face partner. Clap own hands and, passing by the right shoulder, change places with partner by hopping on right foot (4 hops). Right hand is extended forward, left hand backwards. When reaching partner's position, turn to face partner with 4 steps in place. Clap hands and return to original position with 4 step-hops on left foot, as left hand is extended forward and right hand backward. Repeat all of Part 2.

Part 3 - FLIRTATION FIGURE: This figure is very flexible. Man turns in place alone, snapping fingers, taking modified step-hops, improvising with his body, hands and feet in Italian style, while flirting with partner. The lady at the same time moves sidewards, clockwise around the man, clapping her tambourine, overhead, in back, to side, or just shaking it; she flirts with the man. Her step is a backward "buss step," for she steps in back on the right foot, and to the side on the left foot.

Part 4 - Face partner. Clap own hands, run towards partner and place right arm around partner's waist. Turn partly with partner but then separate and twirl solo, finishing in partner's place. Clap own hands and put left hand around partner's waist. Turn partially with partner, then separate again and twirl into original position.